

A DISCOVERY OF Truth and Falshood.

Discovered by the light of God in the inward parts; the spirit of Heb. 4. of man being the candle of the Lord, which being enlightened, it search- 12, 13. eth the secrets, and spies out all the deceits of the heart; and the Lord commandeth that it should shine forth to others; for the spirit search- 1 Cor. 4. eth all things, even the deep things of God, that they may be enlight- 2 Cor. 13. ened, that sit in darkness; Christ within is the light of the Lord, and 10. enlighteneth the understanding, and placeth his fear in the heart, and the secrets of the Lord are with them that fear him. Oh fear the Lord Joh. 3: 11. God almighty, and worship not the beast as all do that have not found Psal. 137. 1. their names written in the book of life, Rev. 13. 8. God is a Spirit, and Prov. 3. 32. now he will be worshipped in Spirit and in Truth, Joh. 4. 24. for he is Amos 3. 2. seeking such to worship him, ver. 23. & Ezek. 34. 11. and 16. The Lord Rev. 14. 1. is gathering all his elect together by his Spirit, out of all Forms, into the substance of all Forms, to worship him in his temple at New Jerusa- lem, where the tabernacle of God is with men, Rev. 21. 3. Oh all people, cease from man, whose breath is in his nostrils, Isa. 2. 22. and fear God; Rev. 14. 7. and give glory unto him: for the hour of his judgement is coming; and worship him that made heaven and earth; the Lord doth require it.

Written from the Spirit of the Lord, by one whom the people of the world calls a Quaker, but is of the Divine nature made partaker: whom the world knows not, that are in their old nature, and so mock and deride: but we
to the wicked, it shall be ill with them.

Say unto the righteous, It shall be well with them: for they shall inherit the blessing.

Turkshire, 1653.

Rich. Farnsworth.

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DISCOVERY

The Great Discovery

The discovery of the Great Discovery was a long and arduous process, one that required the dedication and perseverance of many men and women. It was a journey that began in the heart of the wilderness, where the first signs of the discovery were first noticed. The discovery was made by a group of men and women who were determined to find the truth about the Great Discovery. They spent months and years of their lives searching for the discovery, and finally, they found it. The discovery was a great one, and it changed the world. It was a discovery that had been hidden for centuries, and now it was revealed to the world. The discovery was a great one, and it was a discovery that had been hidden for centuries. It was a discovery that had been hidden for centuries, and now it was revealed to the world.

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—The Great Discovery—

1875

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A discovery of truth, and falshood.



Let people see where you are, and consider how you stand, and see whether you be yet in the fall, or redeemed to God, and com'd into the promised land, born of water and the Spirit, and circumcised with the circumcision made without hands, and baptised by one spirit into one body, having put on Christ, which is the head of his body, the Church, the first born written in Heaven, for they that are baptised into Christ, have put on Christ, and are crucified to the world, and the world to them, being com'd thorow the law, by which the old man was crucified, and are redeemed from under the earth, to the Lord God, and to the Lambe, Christ being the end of the law for righteousness, ruling by his power alone, in those that are of the new birth, and reconciled to God by the blood of the Lambe, the enmity being slaine, the old man destroyed, with the deeds of darkness, which the righteous law was to: and the new man raised up, and com'd thorow the law by the divine power of righteousness, sees now what the law is, not to the righteous, but to the unrighteous, and hath power over the fleshly man: they that are in the flesh cannot please God, who see spirit, and of purer eyes then to behold iniquity: neither are they Israel that are after the flesh, but they that are after the spirit: he is not a Jew that is one outwardly, but he is a Jew that is one inwardly, the Jew outwardly had a law outwardly, written in tables of stone, but the Jew inwardly hath his law written in inward fleshly tables of the heart, not with pen and ink, but by the Spirit of the living God, to teach them the knowledge of the everlasting truth, and to direct them to holiness, and righteousness, to walke humbly before him, that they may inherit the blessing.

In the time of the law that was given forth to the children of Israel after the flesh, they had it outwardly, written in tables of stone, in the first Covenant, which was outwardly: and they that ruled over them, were to be just and faithful, such as hated God and feared covetousness: for such the Lord delights in, but when they backslided from the truth, when they did not justice, neither did they execute true judgement according to the command of God, therefore was he displeased with them, and sent them out against them.

Now see where you are, whether in the transgression, and in the fall yea or no: and learn to do that which is right in the sight of the God

that he may be glorified by you; do justly, love mercy, and walk humbly before him, and execute true judgement and justice, for he doth require it.

Just Men are to be rulers of the people

Moses was a ruler over the people, and he set over them faithfull men, such as feared God and hated covetousness.

Moses was to set over the people Officers, to judge the people with just judgement: See thou shalt not wrest judgement, saith the Lord.

The judges are not to respect persons in judgement.

The Judges and Officers are not to take a gift. See Deut. 16. 19 for gifts blinde the eyes of the wise, and pervert the words of the righteous

Deut. 32. They are to follow that which is altogether just, vers. 30.

Deut. 32. The Lord shall judge his people, and he judgeth righteously; and saith he, If I whet my glittering sword, and my hand take hold of judgement, I will render vengeance to mine enemies, and will reward them that hate me, Deut. 32. 41.

Deut. 32. The Lord shall judge the people, Psal. 7. 8.

The righteous God tryeth the hearts and reines, vers. 9.

God judgeth the righteous, and he is angry with the wicked every day, Psal. 7. 11, 13, 14.

They that judge the people must be righteous, that they may judge righteously, For they judge for God and not for man. See 2 Chron. 1. 9. 6.

Jehoshaphat dwelt at Jerusalem, and he set over the Cities Judges, and gave them charge, and said to them, Take heed what ye do, for ye judge not for man but for the Lord; who is with you in judgement, 2 Chron. 19. 5, 6, 7. wherefore saith he, now that you are to judge for the Lord, see that you judge righteously, and the fear of the Lord be with you; and saith he, Take heed and do it; for there is no iniquity with the Lord, nor respect of persons, nor taking of gifts.

And he charged the Judges and Officers, saying, Thus shall ye do in the fear of the Lord faithfully, and with a perfect heart, vers. 9.

Prov. 31. 8. The Judge is to open his mouth for the dumb, in the cause of such as are appointed for destruction.

They that judge the people are to judge righteously, and they are to judge the poor and needy, Prov. 31. 9.

Moses gave the same charge to the Judges that Jehoshaphat did, Deut. 1. 16. saith he, Hear the causes of your Brethren, between brother and brother, and judge righteously between every man and his brother, and the stranger that is with him.

Deut. 17. The Judges are not to respect persons in judgement, but are to hear the small as well as the great; for the judgement is Gods.

The Lord himself saith, That they that judge the people shall do no unrighteousness in judgement; It is a command of God. 2. He commands that they do not respect persons: for saith he, Thou shalt not respect

reject the person of the poor, nor honour the person of the mighty. But 3. He commands them that they judge in righteousness; See Lev. 19: 15, 16. verſ.

1. They are not to stand against the blood of their neighbour.
2. They are not to hate their brother in their heart.
3. They are to reprove for sin.
4. They must not bear any grudge to the people.
5. They are not to be avenged of them.
6. They are not to be tale-bearers amongst the people.
7. They are not to defraud their neighbour.
8. They are not to curse the deaf, nor to put a stumbling block before the blind; but they are to fear the Lord, and lay aside evil.
9. They are to keep the Statutes of the Lord, that they may judge righteously, Lev. 19: 15, 16, 17, 18.
10. The Judges are not to judge according to the outward appearance, but they are to judge righteous judgement; and it is joy to the just to do judgement, Prov. 21: 19. John 7: 14.

Justices are to be faithful and just men.

1. He that ruleth over men must be just.
2. He must be one that feareth God.
3. He must rule in love, and in the fear of the Lord.
4. He must be one that hateth evil, and loveth that which is good; and he shall be as the light of the morning, when the sun ariseth, even a morning without clouds, 1 Sam. 23: 3, 4.

The path of the just is a shining light; they are to be just, and shine forth Prov. 2: 17. in brightness, to be examples for others to walk by.

The way of the just is uprightness; thou most upright dost weigh the lift, 4: 7. paths of the just.

The just man walks in his integrity, Prov. 20: 7.

It is joy to the just to do judgement, Prov. 21: 15.

An unjust man is an abomination to the just, and he that is upright in his way, is an abomination to the wicked, Prov. 29: 23.

The just shall live by Faith, Rom. 1: 17.

John was a just man and a holy, Mark 6: 20.

To do judgement and justice is more acceptable to the Lord, then sacrifices, Prov. 21: 3. *but an high lust, and a proud heart is sin*; and it is not for one that is to do justice, verſ. 4. *The robbery of the wicked shall destroy them, because they refuse to do judgement*, verſ. 7.

1. A justice is to defend the poor and fatherless.
2. They are to do justice to the afflicted and needy.
3. They are to deliver the poor and needy, and rid them out of the hands of the wicked, Psal. 32: 3, 4.
4. They are to remove violence and spoil.
5. They are to execute judgement and justice.
6. They

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6. They are to take away vexations from the people.
7. They are to see that there be just weights and measures, (such the Lord; see if it be so, Lev. 45. 9, 10.)

Judges.

Thus saith the Lord, Keep ye judgement, and do justice; do judgement and justice, and it shall be well with you; the Lord requireth that they do justice, and be merciful, and to walk humbly before the Lord, Mic. 6. 8.

The true Judges was to be men that feared God and hated covetousness; and they was to judge righteous judgement, without partiality or respect of persons, and they were not to take bribes, but to do it freely; and likewise the Justice was to be the same, and to do justice, to take off oppression and violence from the people, and to see that they had all in equity and justice.

Now when they did pervert the wayes of the Lord, he was displeased with them, and sent forth his servants the Prophets to cry out against them; They are to do it freely, and so in the cause of the poor come before them, and to judge without any respect of persons in righteousness; but when they did it for money it was odious to the Lord. See what *Moses* saith, in the 3. of *Deut.*; Hear, saith he, *Israel*, in the head of *Israel*. It was *Israel* his own people that had forgot his Law; It is a dishonour to the Lord, to have those that profess love to him, and those that had the Statutes and Ordinances committed to them, for to break his commands, and disobey, and cause his name to be evil spoken of, by those that made no profession at all; well might they be forgetful of him, and live in wicked imaginations, when those whom he had made himself known unto, in so large a manner as he did, which had the Statutes and Ordinances committed unto them, and had a rule given forth of the Lord to walk by, and had such large promises given forth, that if they did abide and keep in his Statutes and Ordinances committed unto them, they might enjoy those things promised; but they waxed great and rich, and then forgot the Lord their God, and the Lawes and Statutes which was committed to them, and so the Lord was displeased with them; for where much is given, much is required; but they forgot the Lord, and broke his Statutes and ordinances; and yet professed love to him, and called him their Father; but saith he, If I be your Father, where is my honour? and if I be a Master, where is my fear? for a son honoureth his father, and a servant his Master, but ye have dishonoured me, saith the Lord; yet ye say, wherein have we dishonoured thee? saith the Lord; in offering polluted bread upon mine Altar: They was to bring it the best, and that which was clean, and pure, and they was to bring it freely, and the Priests was to offer it up freely: in bringing the best, they brought their hearts, and they was to bring it freely, and it was to be offered up, a perfect figure of

of Jesus Christ, laying down his life freely: and when they did not bring
 of the best, then the Lord sent his true Prophets to cry out against them;
 saith he, *Cursed by the deceiver, thou hast in his flock a male, and offerest
 up that which is useless, and wasteth out (sacrificeth unto the Lord in useless
 thing. See Mal. 1. 14.)* the curse was upon them, for so doing; therefore
 all you professors, and all high, and low: take heed how you do profess
 love to God and Jesus Christ, and let your hearts be from him, either
 in your pride, or profits, or pleasures, or preferences, or covetousness, or
 oppression; for if you profess love to him in words, you which profess
 him to be your Father, and Jesus Christ to be your Saviour, if your
 hearts be not wholly with him, your sacrifices are abominable to the
 Lord, all your praying, preaching, and expounding is but *vain sacrifice*,
 which God doth not accept; for the prayers of the wicked are an
 abomination to the Lord: take heed of hypocrisie, God doth abhor it;
 for saith he, *If ye love me, keep my commandments*; and againe, *My Son
 give me thy heart*. Now if you make never so great profession in words,
 and do not put it in practice; and walk unworthily to it in your life and
 conversation, it is but hypocrisie, and dissimulation, and God doth loath
 it, it stinks before the Lord, your professions in words without actions;
 therefore take heed of deceiving your selves in making a profession; pro-
 fession without possession is but hypocrisie; and saith the Lord, *This peo-
 ple draw near me with their mouth, and with their lips do they honour me, but
 their hearts are far from me*: Oh see where your hearts are, are they not
 in the world? and the Scripture saith, *If any man love the world, the love
 of the Father is not in him*; for the lust of the flesh, the lust of the eyes,
 and the pride of life, is not of the Father, but are of the world, the works
 of the Devil, and are for the fire: *The Lord is a consuming fire*, and he will
 burn up all his enemies before him; Oh therefore take heed of dissem-
 bling with him; for God cannot endure a dissembler, he loves the up-
 right in heart, in life, and conversation. See where you are, are you not
 going on to destruction? take heed betime; Oh where art thou? see, art
 thou not standing by the pits brink? take heed thou fall not in: canst thou
 see? are thou not blinde? thou art abroad running a whoring, and
 the whoremonger God will judge. See, art thou not committing adulte-
 ry under every green tree? dost thou know? where art thou? art thou
 not a sleep in security? take heed, art thou canst thou tell? See, there
 was one that had forgot the Lord, and was going after pride; *See, is not
 shame?* Oh thou professor, turne againe, that is not the way to *Shame*, turn
 in higher, thou hast clear lost thy way; wouldst thou go to *Sin*? well, see,
 if thou wouldst, thou must not go with thy friends; canst thou forsake all?
 It is a narrow way to him; there is no room at all for to take the friends
 with thee? I would faine go to *Sin*, but I have such a love to my friends,
 that I cannot part with them; for if I part with them, I shall part
 with my life; do so, knowest thou not what Jesus Christ saith, *For that
 will I lay down my life for my friends, that I will give it*? and he saith, *My friends
 are they which love me, and keep my commandments, and abide in my love*.
 thy love had been crucible in my heart, and need even such blood as
 thou art, or much of it I should have been able to give thee in my
 own way, but of this I find, I find it is not so, it is not so, it is not so

thy friends, and lay down thy life: tell me, if thou be willing, it will be such an exchange as thou art not yet acquainted with; though thou be great, and have many friends and acquaintances, they are not to be compared to the life that is in Christ; I know thou hast many friends, but thou must forsake all, if thou follow Jesus Christ; for there is no room for them there: thou must leave thy friend pride behind thee, when thou enterest into the straight way, there is no room at all for it to enter; may thou must not leave thy friend pride only, but thou must forsake thy kinsman covetousness, which hath laboured so much for thee among the earth-worms, to fetch in provision for thee, that did refresh thy friend old pride; and thou must leave thy heavy oppression behind, that hath so much tyrannized over thy friend simplicity; but simplicity shall go on the way with thee: but old neighbour guile, he cannot come near within a mile, he is a wanderer, and thy friends envy, hatred, anger, and malice, they are murderers, and they are for the fire; and thy friends pleasures and wantonness, they are for the sword, and all old acquaintance, as lying, swearing, and foolish talking, which was thy companions for pastime, thou must leave them also, and thy beloved fashions, and ancient customs which thou hast been so long breeding and training up, they must be left, and all thy darlings; as thy customary hearing of Sermons, and thy old friends thy companions that went along with thee, and thou must take thy poor despised friends, patience, and meekness, and long suffering; for thy friends, thy customary hearers, and formal professors, and time-servers, they will hate thee, and persecute thee: and old Pharaoh, before he be willing to let thee go into the wilderness, will oppress thee, and set task-masters over thee, to cause thee to make brick without straw, to be subject to their earthly-carnal wills: Be of good cheer, the Lord will send out his servant *Moses*, his servants, for he is faithful, and he will execute true judgement, and justice upon him, and pour forth the Vials upon him, and there shall be darkness over all Egypt; but thou wilt finde light in *Gabon*, and the Lord will send his Angel to go before thee, to lead thee through the *Egyptians*: Seas of confusion, and troubles, and bring thee into the wilderness, where thou shalt hear a voice behind thee, saying, *Thou art the way, walk in it*: and see that thou make thy guide, when thou art in the way of the Wilderness, to follow it, lest thou by looking about thee, there to see the rage and fury of venomous beasts, be clouded and lose thy way, for there will be great danger of it: take heed of looking behind thee, when thou art got into the wilderness, lest thou lose thy guide, and then cannot finde the way out, and so be ready to surge into Egypt again: if thou do, the angels will come upon thee, and thou wilt finde nothing but torment and trouble there: Now that the light is risen among the *Israelites*, they see gross darkness over all Egypt: and *Pharaoh*, he fumes and frets, and says, *who is God, that I should obey him, to let the people go?* If I let them go, I shall lose my honour and my greatness; for they labour for my lust, and I lose my delight satisfied by them: and there are many *Egyptians* of high blood, that have been brought up in pleasures, and had great profectness in Egypt by these bondslaves; and if I let them go, we cannot work, and our honour will not be upheld; but I will go and give en-

authority to some lofty spirited men, that is of an high descent; like unto
 my self, and before I will let them go free, I will give them the most part
 of their increase that they labour for, and they shall get up into an high
 place, and stand over them, and they shall be compelled to be under
 them: for I will take away their straw before, and make them labour the
 harder; and before they will be utterly desolate of livelihood, they
 will labour night and day, and so we shall keep them in subjection to us;
 for if they be not sore oppressed, they will not matter for us: but come,
 my Task-masters, take a command, and go; I'll give you authority:
 have not I power in mine hand to enact and give forth Laws, for all to be
 subject to my will? Go, take with you words, and say, Thus saith *Pha-
 raoh*, As for this fellow *Moses*, I will not meddle with him, he comes to
 take you off from your work, and make you to idle; but I'll not hear him:
 you must fulfill your tale of brick, and see that there be none wanting; for
Pharaoh hath given us authority over you, and now that we have got au-
 thority for him, as for this *Moses*, we care not for him: keep to your
 work, and stay, and hear us, give heed to our words: you were idle be-
 fore, and cared not for us, because you had your straw provided for you;
 but now must you provide it your selves: we will have our wages out
 of you, that our master doth allow us, for we are men that have spent most
 of our time in the Egyptian studies, and we can speak that language very
 well; and it hath pleased *Pharaoh* to give us large benefits, which are
 able to maintain us, and now we will make you stay at your work, for we
 are men that are set in authority by our master *Pharaoh*, and he doth now
 allow us our wages: before you go into the wilderness, we will make you
 to abide here with us; for if we should have let you go with this *Moses*,
 we should have lost our benefits which we did receive by you: but now
 you must abide the bitterness of it. If you had been willing to have let-
 ten us been your masters, and so have laboured in the earth for us, ye
 might have had a little more liberty then now you are like to have; for
 now we have time enough to speak to you, for that is our work, but you
 must labour hard now for *Pharaoh* is waxen proud, and high, and he must
 have a maintenance from you; and we are his servants, set up by him, to
 keep you to your work, and when it is ready, reap us the tenth part of the
 best of your labours, and we shall take it into us, and then we are to have
 part of every thing that you make use of besides, for we must be something
 suitable our master, that he may have praise by us, for you are to be
 subject to us, therefore keep to your work, and labour hard, that you may
 make us great and rich: for if we had letten you alone, you would have
 followed this *Moses*, but now you must be obedient to our master *Pha-
 raoh*, therefore labour hard. So the taskmasters of *Egypt* kept the *Israelites*
 a gear bondage, after that the Lord had sent his servant *Moses*, to bid
Pharaoh let them go free; and when they was so sore hardened, then he
 came againe from the Lord to speak to *Pharaoh*, but he would not hea-
 ren unto him, till the Lord poured forth his plagues upon him, and then
 he called for *Moses* againe, and bad him pray that the Lord might re-
 move the plague from him, and then he would let them go; but when the
 plague was removed, he forgot the Lord againe, and kept them in great
 bondage.

bandage, by tasking of them; and the cries of the poor oppressed came before the Lord; and he sent his servant *Moses* again, but *Pharaoh* would not hearken to him, any longer then the plagues were upon him, and afterwards he hardened his heart, and grew exceeding proud, and kept the people in great slavery, by his proud and prating taskmasters, that he had set over them: but when they would not obey the Lord after so many times sending forth his servants to shew them signs and wonders, that they might repent, and forsake the evil of their doings, and let the oppressed go free; when nothing would prevaile, he then came with his strong hand, and stretched out arm, and slew all their first born; and that did something tender them: yet they was so proud, and high spirited men, and men that had lived in so much pride, and pleasures, and idleness, and was maintained by their labours, that when they saw the Lord would have them from under their commands, and that they might be likely to lose their honours, preferments, and high places, they was sore moved with envy, wrath, and malice, that if they could not have them to be their slaves, they would after them, and they would go shew all their valour, and fight against the Lord, that if they could conquer him, they might be Lords over all the earth: but the Lord was so full of mercy, that he would have had them to have obeyed him, and to have letten the people go with him, and that they might have lived in the land where they was; but they would strive with their Maker, and would not hearken to him, till they were all overwhelmed in the water: so the Lord made his power known in the deliverance of the *Israelites*; And secondly, in the destruction of the *Egyptians*. It is hard for all the proud and lofty spirits in the world, to fight against God, as dayly they do, by seeking to supersede his owne work, in the hearts of his poor people: It is better for them all to sit still, then stand up in the height of pride and envy, to seek the *Israelites* blood to spill; for the Lord will make his power known, and all the crowns of envy, pride, and oppression, and cruelty must be thrown down, and he will rule as King above, because they will not do their word, as by their works they do profess, to take the burdens off from all that are oppress; they that profess to love the Lord, must let their mercies run abroad, that he may be set up and honoured, and take the burdens off from all the people, and love their enemies, and feed the hungry, and cloath the naked ones; as Christ himself did teach all those that followed him, and for to live in love one with another: but saith he, See that you bring forth much fruit, and glorifie my Father: the Lord doth look to have all those that profess love to his name, to be as he is, that his name be not evil spoken of; he is just, merciful, and exceeding loving; and he would have those that do profess him in words, to be the same in actions, else they do mightily dishonour him, and cause his name to be evil spoken of; he looks that they should be faithfully loving and merciful, and not to say they do love him, and profess to be his children, in their words, and by their actions deny him; for he doth not love him that do another: he loves faithfulness, and uprightness in

heart, life, and conversation; he hath shewed man what is good; and what he requireth of him, to do justly, to love mercy, and to walk humbly before him, and to live in love with one another, to do justly, and take off oppression, and to shew mercy towards all people, and to walk in humbleness of heart before him, and to do freely, for all the gifts of God are free and large, and he is very loving and bountiful, and now he looks for fruits, not in words, but in actions; but it is not so among them that profess to be the people of the Lord, yet in their actions deny him; for the true Church of Christ was loving and tender one to another, there was not any among them that lacked anything, they was of one heart, and one minde, there was no cruelty executed amongst them: the true Church of Christ is to be as he is, holy, and harmless, pure, and peaceable, and to be in subjection to him that is head, even to Christ, and to keep his commands, they that love him do obey him, and abide in his doctrine; Jesus Christ and his Spouse are both one, he is the head, and his Saints are the body, and the Spouse must be in subjection to him; and obedient to him in all things; as *Sarah* obeyed *Abraham*, and called him Lord; & the wife is subject to her husband, so the Church is to Christ; Christ is the head, they are the body, and the body is guided by the head: Christ is the head in all things, and the Church is subject to Christ, for he is not without the body, and they are not without the head; so Christ and the Saints are one, and as he is, so are they: they are bone of his bone, and flesh of his flesh; the Church is the love of Christ, and Christ is the love of the Church: as he is, so are they, all love, united together into one, even into the Law of the Father; the Father, Son, and Saints, make but one perfect Christ, *I in them, and they in me, as thou Father art in me*. Christ gave himself for the Church, that he might present it to his Father without any spot or wrinkle, or any such thing, but that it should be holy, and without blemish: and the Church of Christ is sanctified and cleansed with the blood of the Lamb, and it is covered with the robes of righteousness, and made perfect through his holiness, being all glorious within, and the head of it is love; and Christ and the Church is all one. But the Church of *Babylon* is an Harlot, and rides upon the scarlet coloured Beast, and professeth love to Christ; but lives like a Whore; for she is committing fornication under every green tree, and playing the Harlot with many lovers: The Church of Christ is glorious within, and so the Whore of *Babylon* is glorious without, riding upon a painted Beast; a Beast is that which is not in the truth: and yet professeth to be by words, but in actions walk contrary, satisfying the flesh with the affections and lusts thereof, lusting after pride, and lusting after covetousness, and lusting after honours, and after pleasures, and wantonness, and yet profess love to Christ; and can speak fine words, flattered with the words of Christ, and with the words of the Prophets and Apostles, but lives in the wicked Imaginations of their hearts, and the Beast; and the Whore is one, and are united together, to live in pleasures and wantonness upon earth, being married to pride, and pro-

his covetousness, and oppression, and grinding the faces of the poor, and the head of them is envy, wrath, and malice; and if any speak of the love of Christ among them, they are so full of envie and wrath, that they persecute them to death, and yet profess to be the Spouse of Christ too: but Christ and his Spouse is one in love, and tenderness, and pity, and compassion; and they are united both into the divine being of the Father; and as the harlot is out of the divine nature, married to the lusts and pleasures of the world, so Christ and his are taken up into the full enjoyment of the Fathers love, and they loath pride and covetousness, malice and envie, wrath and deceit, and oppression; knowing that all unrighteousness is of the devil. And as the Church of Christ is all glorious within, and covered with the righteousness of Christ, and contends for the faith that was once given to the Saints: so the Church of *Babylon* is all glorious without, but the inside is full of rottenness, and filthy hypocrisie, and secret envie, and hatred, and secret subtilty, and dissimulation; and yet makes profession of God, and of Christ: but their folly doth appear daily more and more, and their secret abominations are discovering daily; and as the Saints are covered with the righteousness of Christ, the worlds Church, they are covered with unrighteousness: and in stead of contending for the faith in his purity, they contend altogether for the deceit, that they may uphold the kingdome of sin and Satan, and live altogether in pride, and oppression, and lust, and excess, and so makes themselves manifest by their fruits, that they do not live as what they do profess.

